M-1209

Group I, Tuesday, June 27, 1967

I forget, did we have a lecture last week or . . . yes, that was Father's Day, wasn't it? Yes, long spiel. Well, so now to counteract it and offset it we'll have questions. So who has anything to say? Did you have your hand up Marshall?

Marshall: No but I was thinking about it.

Mr. Nyland: Oh, well, probably what I saw.

Marshall: So since I've already started -

Mr. Nyland: Yes, go ahead, don't let me stop you.

Marshall: I was trying to figure out if it was the right time or the right day - in relationship to - I think on the first Tuesday you came back you said that Mondays would be for school work but maybe, it may be important to say it now.

Mr. Nyland: Monday is school work. That is, more and more Monday is going to be a day of real attention. But it doesn't prevent Tuesday also to be - (on that level, even that doesn't matter. I was thinking about Monday and about the different people who come, particularly the new ones and in order to make the rules for the school a little bit stricter I thought I would give a task to each person who comes now to write up what are his bad qualities. You know?

Marshall: That's funny, just right before the meeting I was writing down mine.

Mr. Nyland: Ahh, you know, maybe your mind is working. All right Marshall let's talk about that - it's much more important.

Marshall: Well, right before the trip you gave me a task which

was an extension of a task I'd been doing for several weeks before that, and it was to do twice a week, when I found the time, for fifteen minutes, to stand and talk and be aware of myself and to talk on a subject that I was concerned about. Well, I went on the trip right after that and I told myself, if I can find the time I would do it, and of course during the trip I was kind of - more or less - my habits were sort of demolished in the sense that I didn't do the task and I guess I was -

Mr. Nyland: Wait a minute. The task was not a habit yet.

Marshall: No, I mean like, I do have a habitual way of doing - I mean I have a day of habits and usually I know what's going to happen and where I can introduce something, generally.

Mr. Nyland: A non-habit among habits?

Marshall: More or less.

Mr. Nyland: Yes, because you see this has to do with the task.

Marshall: Well there were so many new impressions that I was just overcome.

Mr. Nyland: (You didn't need the task.)

Marshall: Well -

Mr. Nyland: Anyhow, you didn't do it.

Marshall: In a sense I think I should have done it.

Mr. Nyland: I think so.

Marshall: And then after the trip I came back and I was in a state, I was in a fairly, in one sense, a low state, and in another sense a state of new knowledge of myself but a state of still not being - of being less able to do things. And so I haven't done the task and I haven't been able to (take) myself up to do it.

Mr. Nyland: How long is that going to take?

Marshall: I don't know - it seems like I'm dependent upon, dependent upon you.

Mr/ Nyland: Mmm Well, I'm here.

Marshall: Well it seems as though I'm slowly beginning -

Mr. Nyland: To realize it - would you like to shake hands with me to make sure I'm here.

Marshall: I know you're here - I can -

Mr. Nyland: Oh, you can hear me - good. But then what takes place in you?

Marshall: Well, right at this minute? (Mr. Nyland: Yes) I guess it's a good feeling.

Mr. Nyland: It has to be more than that.

Marshall: Well there's also a wish to - to meet you in the sense of equalizing myself towards you.

Mr. Nyland: Good. Have you got a piece of paper? (Marshall: Yes) Could you write it up what you just said? Write it now. Then you put that piece of paper in your pocket and tomorrow as a special task every hour you take it out and ~~kmmkxmxxxx~~ read it. Will you come for lunch tomorrow? Yes, so then I can hear if the morning has been all right. Yes? All right? (Marshall: Yes) And then, during the morning when you happen to look at the piece of paper and you have a question, you ask me tomorrow at lunch.

Marshall: It doesn't have to be about the piece of paper does it?

Mr. Nyland: No, I think you have to look at the piece of paper as a task. And whenever you read it, you are reminded of what you have written and that that requires of course a certain attempt on

your part. Because you express a wish in there and you have to follow it up. All right?

Marshall: Yes. It's a different thing to be here.

Mr. Nyland: Yes, but you have to forge the iron when it's hot. So when it's there, then simply use it. This is what I meant a ~~xxxx~~ little while ago when I said how long will it take before you find yourself. One second.

Marshall: It doesn't - I don't -

Mr. Nyland: You don't believe it -

Marshall: I've tried - it doesn't work.

Mr. Nyland: It does.

Marshall: Not as much as I would like it to work.

Mr. Nyland: That is another question because you don't know how much you actually can do.

Marshall: It just seems like life takes - rolls me under.

Mr. Nyland: Oh, why? Is life unkind?

Marshall: No - I'm just a part of it.

Mr. Nyland: Well, why would it be life? It's an absence of life, it's weakness. That gets hold of you and what takes place in you if you allow it. So simply say no, and really say it, stamp your feet. Can you do that when you're by yourself and you close your eyes and your whole body will say "no" and you mean it. Not only say it - your body expresses "no" and your feeling is behind it

Marshall: ~~I~~ I've done this sort of thing.

Mr. Nyland: Good that's the time you find yourself. And do it as often as you wish. Don't postpone things. When it's there, it's there, take it.

Marshall: I confuse myself -

Mr. Nyland: You allow it. There has to be a point at which you say no. And then you becomme very simple in whatever it is that you are doing and you do that as well as you can. Then you start to grow up. As long as you keep on thinking and have x excuses and allow these things to take place in your mind, you will always remain in that sense wishy washy. Ok. You try tomorrow. Yes.

Marshall : I'll do it.

Mr. Nyland Fine. Yes?

Judith: I wanted to try to clarify certain things for myself in the sense of whether or not I'm formulating them correctly. A great deal of what's clear to me now seems to have come from a particular experience wh9ch occurred before the trip. Briefly I was crying one day; I was very upset about something having to do with Work and something in me said 'this is a manefestation'. Now I knew you've said that you can't observe when you're identified emotionally and yet there was a split second of seeing these manefestations completely separate from the manefestation going on.

Mr. Nyland: No - you saw something - that what was seeing was separated from that which you saw?

Judith: ~~Wxxxx~~ While it was happening . . ;

Mr. Nyl nd: Good, what was going on?

Judith: The physical thing of crying, that's all.

Mr. Nyland: Ok, yes.

Judith: Well it was just a split second and it was maybe such a shock or something that everything stopped. When this thought had come in, that this is amanefestation, from somewhere, somehow I had an idea

that there was something behind that even even though it seemd like the deepest emotion there could be and when everything, when the manefestation stopped, there was something that wasn't manefestable - it wasn't manefesting.

Mr. Nyland: And still existed.

Judith: And still existed.

Mr. Nyland: That is right.

Judith: Ok, so I put on my coat and went out for a walk. For about 16 blocks it just was very, completely quiet walk in which my ordinary mind as I'm used to it functioning just wasn't doing what it usually is doing and - everything that I'm used to ordinarily just wasn't there - it was just walking along. So then I had to go in a store and I came out and walked about two more blocks and it was like the beginning of a long down hill ride at that point - as if suddenly the part that hadn't been there all these blocks suddenly rose up and said 'this is a terrible thing' and it was a combination of fear and anger and it off and on bothered me for quite a long time after that and I never wanted to get back to that thing and I really got to a point of actually hating it - (what had happened). So while we were on the coast I kind of reached a dead low and then just in an ordinary way, my ordinary mind it seemdd to me, it became very clear - or it just seemed logical in my mind that I had to educate somehow this personality that wasme/ into having some kind of concern for this other something. And that my ordinary mind couldn't educate me and my feelings couldn't by themselves and my body couldn't by itself and it required actually in a sense the help of whatever that thing was. That's the way it seemdd to me.

Mr. Nyland: Xxxx Do you understand the process - what actually took place? (No) A manefestation has to have a sour[illegible]. Sometimes when it's

a manefestatien belenging te the bedy itself, the conditi en ef the bedy makes the manefestatien. In a persenality, the feeling can be ma nefestated by meansef the physical bedy. And a theught can alse be manefestated. Se there are three different ways ef manefestatiens - behavier ferms ef the physical bedy. Besides tha t there are further inside ef eneself feelings and alse certain rarified theughts which alse every ence in a while can come te the feregreund and manefest themselves. Whatever it is that semetimes, as a manefestatiemk, takes place - hew far the seurce is away frem it er where it actually comes frem (naturally) depends en the depth ef the experience that ene has had. When it comes frem a certain level inside, it ma y reach the pessibility ef a different way ef living as far as a 'level' er a 'being' is concerned. And it has many times nething te de with the pe riphery in which the manefestatiens take place. It enly has te have an expressien and semetimes the ferm ef the manefestatien is unusual er takes a ferm which cerresponds te it, but yeu de net knew exactly where it has come frem, enly yeu knew that it manefests. When the manefestatien is ever, thereis still the seur ce where it came frem. And tha t seurce has nething te de in itself, when it is deep enough, (frem) that what is en the periphery. Se if ene after that walks there can be still the realizatien ef that what is inside existing which has manefested but still continue s te exist witheut a manefestatien ( ). And as leng asit's strang enough, it can evershadew erdinary manefestatiens even ef theughtser feelings. And ene expe rienc es a certain state ef being witheut ha ving the need ef a manefestatien at all. This is the state it was when yeu left and walked fer 16 blecks. It is an abnermal state. Fer a pe rsenality, it is quite unusual te ferget abeut the eutside werld, asit were, er te ge ferget abeut the periphery ef ene's ewn perse nality. One cannet live by that ferm

of an essential being only in the midst of mother nature and in the midst of the world. So after some time, mother nature, considering you, in the form of your own personality, feels slighted. It has not received that what it should have and everything has gone to the existence of a level of being inside which is, at that moment, resented. You might say that the personality in its periphery is trying to come back at you and punish you that you have forgotten the value of personality and that for the time being you withdrew from the periphery. This causes a certain state of friction between the inner and the outer and usually the outer will win because (it) is constantly fed by the outside world and therefore, whenever mother nature may let up a little bit inside of you, the rest of the world outside will simply, by means of sense organs, supply again and again material in order to justify the personality wishing for itself what it thinks it is entitled to. This creates a fear because that what is inside is now threatened. Now as a result, if it is an unusual experience, one doesn't want it again. And one tries to avoid it, and even the thought of it - the knowledge of the experience that has existed - is something that is now associated with the fear thatif it happens the same kind of a fight will take place again. Sometimes I have said that mother nature is against anyone wishing to wake up. Because mother nature has a plan of her own and mankind is supposed to adhere to that plan and it requires a certain state of unconsciousness in which mankind does not know what is happening, and only that certain things are happening, and they say for the good of themselves, but in general it is not the real reason. It is simply because they happen to fulfill a function on earth for which they happen to be on earth and earth requires that of them. And mother nature for us then simply represents the rules and the laws of nature, of earth, as we k now know how our life on earth has been regulated. The inner life of a man does not

belong to the earth. The earth is afraid of it because it threatens the existence of earth. Since that what is inner life of man is not subject to the laws of destruction of earth.

Judith: Can I clarify a terminology?

Mr. Nyland: The terminology is that the inner life of a man, being spiritual, is of a different kind than that what is on the periphery. And what I call manefestations of the physical body, and even the little (sources) like feeling and thought simply belong still to the surface of myself as a personality. If man has at least two different kinds of densities within him, that what is on the ~~mmx~~ outside is coarser than that what is inside and if one makes a distinction between the outer life of man, as manefestations, and the inner life, as a man who is spiritually developed, then the difference is in density. And that what is inner life (and) developed to a certain extent, does not belong primarily to earth. In that particular part, there is the wish for freedom, to get out through the crust of the outside world. And whenever it is affected, the outside world, in the form of mother nature or in the form of my personality is afraid that it will come out and then destroy the periphery. For that reason mother nature wants to keep us in bondage, and whenever something has happened to the inner world of oneself and, in all probability that ~~x~~ what is even deeper than the inner world, the inner inner you might say, the essential essence, that is much more of a threat because that, mother nature knows, exists forever and ever, and mother nature knows that that what is on the periphery has to die.

Judith: That was exactly the thought that first started the whole -

Mr. Nyland: That's right. So you see, one can ( ) sometimes, you might say accidentally, be touched in that particular place. And when it has been aroused, it cannot help but manefest itself because that

is a form of its life. You see, whenever there is a little channel or something that has opened the possibility of reaching it, at the same time, when it is being reached, there is an opening through which it could express itself. If something is completely encased and there is no hole in it, you don't have to worry too much. But if there is even a pin prick, through the pinprick, as a channel, that what is inside could come out, particularly when there is inside, in the inner inner life of man, the desire for freedom and the desire for the continuation of life and not to be contained within the human body. So that explains the fear, you see? That the personality feels threatened and it is of course quite useless because ultimately personality will have to die. And mother nature knows that (but) does not consider any one particular person dying. As long as they are alive in the ordinary sense of the word, as a human being, mother nature is interested in the maintenance of that life as long as possible. But she also knows that after a person dies the total quantity of material is still available, even if it doesn't have life in it. So you see, individually, mother nature doesn't care. But the personality does care. Because it knows that when it is threatened by something of a higher nature, and this it knows because it has a different kind of a density, in the first place it is antagonistic in the beginning, and then it covers up and it tries to push that what is really inner life back again. And that is not something that the inner life wishes. And again that inner life has fear for expressing itself again. The solution to it is simply that one continues by having this kind of a wish for freedom and gradually that one is able to convince the personality and all the manefestations x that it is after all not an enemy, but it is a friend. This takes a long time and one has to have a great deal of patience. Because personality as such, habits and all the rest of a person, have to

become convinced that their life is not threatened and that it actually can be placed in the proper relationship if they would allow inner life to take the upper hand. This is the process of Work. Because from Work one gradually gets further and further away from the periphery in order to find that what is moreabsolute as value. And when one reaches it and then turns around and returns again to the outer manefestations, one comes as a bearer of good tidings because then that what mother nature could not do, what the periphery of the personality could not do, will then be done as a cleansing process because of the (reality) of that what is internal life. And then instead of being an enemy, gradually it becomes friends. And then it will help. At that time mother nature realizes that she has lost the battle. That for that particular individual it is not possible any more to feel them. Mother nature at that point lets a person loose and free because of the persistence and the insistence on the part of a person to wish to grow out of the containment in which it happens to be. It is not that mother nature becomes a friend. Only it will allow it. But it will only allow it at the last possible moment when it knows it is licked. And then a man is free to start to Work and continuously, without everything against him like it used to be but gradually out of the surrounding to be able to take that what is conducive and that what could become a friend and actually after some time could become helpful. The totality of the periphery of a man, asmanefestation, is represented by different features of himself. And that what is for him his chief feature is simply the conglomeration of the greatest common denominator of that what are his features so that, if one goes further and further [redacted] the source, of why features exist, that one reaches a common gr[redacted] called simply a chief feature because it goes in a vari[redacted]

directions as manefestations and it comes from a similar source. Whenever this happens, that what is chief feature, when it is being discovered gradually because of Work, then chief feature becomes a friend because it starts then to use exactly the same channel through which it has flowed, as it were, in order to manefest itself - this time it will be directed from inside out and that what is chief feature becomes extremely useful to the 'I'. You see, you have to understand that that what is personality is gradually to beused for a purpose of something that is of a different quality of building. I call it individuality - it simply is a simplification - if I say 'I', it means simply that something starts to exist which gradually becomes authoritative and that affects my consciousness, my ordinary (one) and changes it into a real consci ousness. It affects my feeling and the little conscience that is there and it becomes really emotional conscience and it affects my ordinary wishes as I knew, as desires, that is physically expressed, and changes it into the will of man. This process gradually takes place whenever one has reached one's inner life to the inner core and returns then to the manefestations of outer life but this time with an amount of consciousness, conscience and also will. And because of that, that what is personality is now going to be the servant for the fulfillment of really what it should be and has been in the very beginning - a manefestation of life on earth as it should have been lived. This is really the fundamental part. That what I am as a little child is something the way it ought to have been - that life should have continued in that way and that because of the difficulty of conditions on earth I have been covered up with different kind of coatings and that what I really was essentially (as) essentially essence or magnetically is not obvious any more and is not manefested. So when I discover for myself that what makes me

move or think or feel as a chief feature - if that could be harnessed and 'I' could use it, that what becomes new habitual forms or that what are ordinary idiocyncracies of myself or certain characteristics of myself, now looked at from the standpoint of an 'I' objectively wishing to use that kind of a tool, because of its tremendous force and its variety of application, it becomes much more helpful than before. You see, this is the turning point. Let the fear be there. It will mean that the inner life will withdraw. But one must not have any fear that if it comes again that the same thing will happen. Each time that it could come; each time that one is open; each time that there is a possibility of being touched in the inner inner life of oneself, there is a po sibility that ~~xx~~ that moment will be there when the fear will disappear and the real wish for life will assert itself.

Judith: The fear disappeared on the coast when I recognized in an ordinary way thatmy life as it was - never mind any kind of spiritual life - just my ordinary life as it was ~~xxx~~ was not what I ordinarily way wanted it to be. I just couldn't function in an ordinary way.

Mr. Nyland: That is less of interest. It is not work.

Judith: No, I knew that but the solution to that seemed to be -

Mr. Nyland: No, the solution is that kind of simplicity but from there you have to start. The solution seemed to be that there was something else there but that I couldn't manefest that and that my ordinary life had to grow a little bit. It was like the first time my ordinary mind said that my ordinary life ought to grow up.

Mr. Nyland: That is the point at which the ordinary mind decides that it has to be a friend instead of an enemy. It is like common sense but it also takes place in simplicity of life. The danger is that one lowers oneself (in) the level of ones being that there

is no further interest, one xx simply says oh well, let it go. When there is still life left, then that state is good because there is very little opposition. But it is not xx logically connected. You see it is good as a possibility - something else has to be there. That is from you, that what is the real inner life and the wish for living still has to xxxx become manifest and then put your ordinary existence as human body at the service of that what is your aim. You understand? Then of course all fear disappears because there is no reason for fear. It has then the upper hand and mother nature knows it. And withdraws. Sometimes it is as if at such a point mother nature realizes what is supposed to be. Mother nature can only remain a mother up to a certain point. And its exactly the same asin the education of children. When the children have grown, mother and father must withdraw. That is the end of their motherhood or fatherhood. And if they are wise, they leave the child alone because it can stand on its own feet. They will be there asprotection if needed but never assert themselves any more. Mother nature withdraws within the atmosphere of the earth itself and it is not allowed to (go up) and it is a wise mother because it is confined to that - that's her xxxxxx domain. But whenever anything goes outside of the atmosphere and tries to live and, at the time, will not come back on the level of a xxx planetary (idea) era planetary consistency of an emotional kind, when the accent is not as much any more on one's physical body but it has been put onto a Kesdjanian. It is out of reach of mother nature and mother nature is not going to chase after you. For that reason I've said it doesn't matter, mother nature says all right, one sheep is lost, the rest of the xxxx herd is still there and she will say, after all - it was a black one. I would have trouble in selling the wool.

Mary: Mr. Nyland, I don't understand the difference between essence and 'I'.

Mr. Nyland: Oh. It is different - in essence. 'I' in the beginning is created of something in your mind which has a certain vision. A certain part in your mind simply happens to think and at certain times is convinced of the possibility of something existing which is new potential, but because it is potentially able to grow up, could exist in the future. That what I now wish to become a guide for that kind of evolution I start to call an 'I'. I simply mean by that an ordinary mental function which I now endow with certain properties as I wish to create it. Something in me of course must wish to create this because it is not something that happens in my ordinary mind because my ordinary mind is not interested in having that kind of selection of thinking that one part is better than the other. If there are different parts in the mind each part believes ~~xxxx~~ they are important for themselves and that each part is more important than the rest. And they never can convince each other because they are on equal terms. Whenever there is a possibility of something in ones mind taking place which is of a different quality it will have to be put there by something that is outside of the mind and, you might say, can convince the mind to allow it to exist there temporarily. This comes really from two things. One is the desire of life in man as represented by the magnetic center in him. By magnetic center is meant the representation of that what belongs to His Endlessness whenever He ~~xxx~~ started to manefest Himself in the formation of different worlds, of which the earth was one, after a long period of so-called involution, and that mankind was simply put on earth in order to create a balance for the particular earth for the place where it is so that there wouldn't be any trouble.

The result of that what is as life extending from absolute, going through the involutionary process, finally ends up with a little bit of that kind of a form of life in a form of ahuman being. And at the moment of birth of such a man, when he is actually then becoming part of the earth because he has a body that can function and gradually starts to function a little better, still has within him something that we call essential essence. It is a form of life only, maybe one or two cells, but in any event not fully developed, but there is only an indication and from thereon his life starts to manefest in the form of his body and the different organs and that still remains, although it is covered up now, still as something that is one's deepest wish or the realization of ones existence as if free from one's own body. Or it is sometimes - it is as if at a moment I lose my breath and in that moment of losing my breath I know I exist and I cannot explain why. It sometimes is as if the existence of myself becomes independent of that what I call my ordinary existence and it is sometimes the realization of oneself (in) the totality of oneness in which, apparently, all forms of manefestations and their sources have ceased to exist, and that what remains was, you might say, a replica of God now existing. To some extent it is a point in eternity, belonging to God as omnipresent, and now being realized as an existence in myself in this one point as a human being although the human being is manefested into this form of a human. This is the one thing that each man has deep down, as one says, in one's heart. It is probably not the heart itself. It is probably a (distillation) of one's heart. It is something that is the essential quality of one's heart and it is something in which all heart qualities have disappeared because it is not an emotional state. The only way one can express it is by a refined intuition which I cannot trace, neither feelingly nor intellectually, and nevertheless gives me a fact of experience of a knowledge of existing at a certain

time or a certain moment without being able to say how it happened to become an experience of (myself). This is God within one. Now that what wishes now to unite xx with the totality of all life - when life was put in a man, he was put in a harness and, for the time being, living on earth, he has to conform to the rules of his body or the law of nature. This what is life in man wishes to be free. One can say it's an assumption but it's the only way by which life can be explained as wishing to continue to live and, for that reason, that what is now deep down within me - you might say, to the marrow of my bones - my bones are already essential, but the marrow is the essential of essence - so when I really feel it throughout, or the totality of myself having lost its feeling and thought and still knowing, my totality becomes aware of the existence of life. This existence of life, at times, I would almost say cries. It is sad. I don't think it wanted to become encased in a human body. I don't think that it wanted to be confined to the form in which it finds itself. I think the fact of being born was accidental and I think that because of the conditions on earth which, you might say, have been prescribed in accordance with certain laws and representing now for us male and female, that the birth of any kind of a child is simply a happening because male or female are what they are and are attracted and it is not for the sake of the continuation of their lives, but in having this kind of a sexual arrangement certain life is put in a new kind of a form and again the continuation of that what used to be free and could have been used by either man or woman differently, now is used for the perpetuation of that what is xxx ahuman being and a human being now finds himself on the level of earth, under bondage, and that what is life in him is not content with that state. This explains the wish why it wants to be free. And out of this comes now a desire of

how can I find the possibility of the creation of something asif outside of me which now will help me so that that what is outside of me can give me an anchor that I can take hold of and I would be pulled up by it out of the state of misery in which I now find myself. This is the beginning of Work. It belongs to a man who is considering the possibility of his own evolution. It does not belong to any ordinary kind of a man who is satisfied in whatever they do in ordinary life on earth. It has to be a special kind of a quality and it is a quality of two things that then start to grow in him. One is an emotional possibility for a man to become united with that what is, we say, above him, which has a different kind of quality than what is manefested on earth. And the other is an intellectual quality of a hope, of knowing that something like that can exist. It is stimulated by the wish on the part of magnetic center to be set free. And now this process takes place in any kind of a man who becomes serious about his own life and in thinking about his life and the aim for himself and what may be involved for him - how to free himself - he starts to do two things. He wants to tell the mind to, you might say, to get busy and create something, and this - magnetic center/ - wants to tell the emotions to be on the lookout for the possibility of a unity with God. That's as far as magnetic center can go. That what now will be produced emotionally is an attitude on the part of man hoping, also emotionally, to be united. And on the part of his mind - the mind is, at certain times, a under the influence of that what (admits) to beof a higher quality. And whenever magnetic center now tells the mind to look around for something, the mind tries to find what is there of an eternal quality in the mind. It's a very interesting thing because there are, quite definitely, in the mind certain functions which are very close to the possibility of evolution and wanting to grow.

And that what the mind finds new is a kind of a concept - we say called - that what is mental functions is called by them moment. And the moment is different from any kind of a concept that the mind has because all that what is conceptual remains subjective in the mind and remains subject to time. But a moment is not of time. A moment is a non-existing time, without dimensions, asa point in eternity. And this quality of the mind is now helpful to establish in relation to magnetic center and aided by one's emotional state asneutralizer, the possibility xx of a creation of something that I now begin to call an 'I'k, based upon the necessity of an objectivity to be able to look at myself in an objective way. Freedom means that I am able to be away from that what now binds me and it's exactly the same as saying this is objective because whenever objectivity has a meaning, it has to be a non subjective meaning. And the only way by which a non subjective meaning can start to exist is to get away from subjectivity. So that what is now created on account of these three different functions in a man, let's say of a man who is searching, is simply a God, representing life - I call it little 'I' - temporar ily located in an atmosphere where it can thrive of a mental quality, and functioning in an objective sense. It simply means that thatis recording that what is taking place with me, as a man on earth, but for which I now wish to have the truth and only the truth and no interpretation. So the creation of 'I' simply is as a God which I now endow with certain qualities. This is creation. It does not exist. I want it to be there and I would like to find a place in my mind where it can start to grow and it is there that there is a place in my mind where it actually can take hold and, as I've said many times, there is equipment of a mental kind which could be put to use, butit is not being used now. It is like an organ in oneself which has not functioned, which existed when one

very young and it has been reduced. It is a gland. To some extent I would say it soundsnow like theory, but it is something that is quite plausible and, for the illustration, one can accept it. If it is now so in reality - I would not say that Gurdjieff has said that. But I believe that the pineal gland is the kind of atrophied gland which is still at the present time ~~x~~ just below the part of the brain where really this pondering takes place and that the entry into that is exactly at the base of his skull, through the neck, ( ) part of the neck, through which then certain influences could actually, as thought process, take place, wishing to evolve, and then separate to the places above the temples where it starts its activity. That what is above the temples on the side, as side lobes, is the workshop of the pineal gland and that what is now reduced will put the pineal gland again into an active form. It is the beginning of one's 'I'. This of course - I would say - it is not theory. It's quite definitely a very logical explanation. And that what takes place in one's brain when this little 'I' starts to develop as an objective faculty is again two fold. It starts to grow on its own and will have an effect ultimately on the rest of the brain because of its influence spreading over it and, you might say, 'contaminating' it or affecting it. And the second is that certain sections of the brain which have a relationship towards ones feeling, that that is affected in such a way that gradually there is a road made between the brain and ones heart. And that the formation as this functioning now takesplace in man and in which then the impressions as they are being received, you might say are now consciously digested on account of the wish to be awake - that for that reason certain chemicals are made, produced, belonging to theformation of 'I' and 'I' developing will send, as a function of its own (life) certain forms of its own materials - we

call them blood - Hanbledzein for the Kesdjanian body - to one's heart and then, in one's heart, It will start to develop one's conscience. All these processes of course you can say how do I know. I don't. I consider them simply good working hypothesis and then whenever I find out by experience that certain things take place, I see that they are logically connected and so far there is no objection in assuming it. As soon as I find something that doesn't agree, I will have to change it. As long as it still agrees, then it's a xxxxxxxxx logical explanation and it's a very good working way for myself of giving perspective to that what I believe is taking pla ce actually. How I can prove it - probably I can after some time. And then I will be able actually to substantiate all these little theories in the form of what is Hanbledzein, what is actually this path that is made, what is there as a relationship between a consciousness and a conscience, and what is there that means when a conscience is being built that gradually that what it is built from is of the same qual ity as the consciousness and because of that there is no reason that one or the other will think differently of each other or that they can be united in making a decision regarding the will of man. I talked about that last night in detail. It is something that will take place in an individual - a person who starts to grow and a person who has a certain consciousness and in which also his conscience will gradually start to develop in accordance with the same kind of development of his consciousness. In the diagram it is simply that the 'do re mi' of intellectual is parallel to the 'Sol la si' of Kxxxxx Kesdjan. But it is simply that one affects the other, and they must take pla ce at the same time with each other so that the mutual development leads to the same thing. That is again in Kesdjan when it will lead to the 'si do' and that is equal - at the same level - as the 'fa' for the Soul body.

And that then thereis an interrelation between the two that one will help the other. A conscience, when it is at the end, that it could actually die, will have to give up that what it is attached to - partly this world, partly this body, partly the wish to become a Soul. And it is necessary to see that I first have to die to all that before that what is energy in the 'si da' of Kesdjan can be used for conscious labor for the Soul. It is a process that will take place, but you see the function of 'I'. It starts with one's brain. It becomes now affecting one's feeling center and changing it into an emotional, real body in which the heart is the center and the seat of the Hanbledzein which functions as sending blood through the Kesdjanian body for feeding. And the further result of course is the combination of the two in the form of a will of man which becomes manifest in his physical body. Now one can quibble. Because that what one now has created as 'I' was part of magnetic center. What 'I' now creates in a conscience is still part of magnetic center. And that sometimes the theory is that magnetic center has divided itself and part has gone to the consciousness and part has gone to the conscience. It doesn't matter. They all meet again. They meet in the will of man. And they meet in the unity of then what are important centers and bodies of man. Soul body, to the extent it is complete; Kesdjan, which is still to be completed as far as death is concerned; and physical body, which is already free because it has been, you might say, reformed in its 'si da' state. Now, 'I' belongs to all three. Therefore, if the three bodies unite and become one, 'I' is that what is the unit. But you see this concept is difficult because if I say it is 'I', then I must endow it with a totality of understanding being able to live the way it is and if I keep it on the level of this fusion state it will never go further. So as I now fuse - and again I talk theory - and it is theory which is beautifully

put together as logical - but you see you must remember, we're not there and its only good for a little perspective. As it is fused, what takes place in that kind of unity is the further development of one's emotional body, wishing to become part of the totality of the universe and there is in that unit of man, that harmonious man, developed the wish to become part of God. This is the cosmic consciousness that is after self consciousness has been reached. So you see, when I talk about 'I' it is something entirely separate from anything that exists within and that only the quality of 'I' can be compared to that extreme/(high)quality of magnetic center. But (by) constantly my wish to grow, the development of a mind gradually changing to consciousness, a gradual change from the ordinary wishes of the body to the will of man as an individual, that all of that leading towards the true functions of 'I' and that that what I wish with my periphery - superficial life - essential - that what I consider for myself more important - and essential essence, touching magnetic center - all of that now starts to belong together and there is ultimately no separation anymore when the fusion has taken place between the three bodies. 'I' becomes for me in that concept God. And you might say that that what I am - God comes and becomes me. It's again the same question. Whenever there is eternity, what difference does it make where it came from, provided the divisions between the partsof eternity have been abolished. In a point you will never see where it came from but you will know from a point the direction in which it can move. Now - this long verbiage - did it help any to clarify it?

Mary: Yes - I think I'm in the first part.

Mr. Nyland: OK - ( ) - yes, Dick?

Dick: This question doesn't directly concern Work as what to do now, but it does concern Work in the sense tha t it concerns my perspective which influences whatI do as well as whether or not I do it. In rea dings - relatively superficial readings of Eastern religious literature I come across ideas of Nirvana, blowing out the candle, putting a drop of water into the whole ocean and then the drop becomes identified with the whole ocean and the old question that I've thought about sinceI was a child - again I become aware of - and I want to know the answer and I think that ultimately I shall truly understand the answer - that is, I shall attain some sort of enlightenment if I were to be completely awake, or at least I would be in the direction of understanding. Whatis - and this is hard to express - what is it that is blown out - which is the candle, the flame that is blown out or what is that drop of water as compared with the whole ocean - what is 'I'? In some strange way it seems to me that 'I' shouldn't exist, and you remind me of it when you say that - as you said not too long ago tonight - that to be born is to have it - that whatever was born is embodied in this physical body and that it should in reality be free.

Mr. Nyland: And now what is the question?

Dick: I'm trying to understand -

Mr. Nyland: Do you want to define life?

Dick: Life I can understand from an intellectual point of view - I understand it as being synonomous with (effort) of a special kind.

Mr. Nyland: Good. Do you want to define your place?

Dick: My place as I am now and my place as it will ultimately be if I fulfill my or achieve my maximum potential.

Mr. Nyland: Your place at the present time islike a drop in the ocean.

Dick: But I'm still a drop.

Mr. Nyland: That's right.

Dick: I'm not identified with the ocean.

Mr. Nyland: You're not as yet, that's right. You're still in the ( ); that is, separate as an entity. As such I've only one relationship - that is to other entities and in that you can discover similarities of others who are like you are. And because of this kind of an understanding, particularly from the standpoint of Work, understanding that they are as you are - mechanical - whatever they are - whatever you are - will give you an understanding of them as they are now, as you are now, and on that basis thereis a possibility of cooperating but you don't have to quarrel about that. The quarrel will never be there whenever there is agreement on an aim. So with the assumption now that each person is the same kind and is in the same boat you have to define an aim for those who want to think or feel in the same direction as you. You see, now it becomes difficult. Because now it becomes dependent on whatever your thoughts are, your feeling, the way you have been brought up. And if I want to feel kinship with others, I have to make sure that whatever their state is at the present time with their aspirations is similar - or at least it is of a certain kind that is within my range of understanding and also it should not be too far away from me. That is, whatever their development may be and their level of being where they happen to live, it has to be within my reach. Otherwise it will be always too far away from me and I will not haveany effect or advantage from it. So, one starts to look. One starts to look for certain people with whom it is congenial to exchange ideas about (this life) or hereafter or the aim of one's existence or that what might be the concept of eternity or that what is His Endlessness or whatever it is. And one

goes back then to the instruments with which one is equipped at the present time and which we simply call the form of a human being with a feeling and with alittle bit of a brain. Now the question - how far can I come in working together on that basis with a community of people who are all the same as I am, who have a little bit of a kind of a facet extending in one direction and mind extends in a different direction and we will come to a point of exchanging ideas and then we will rundry because everything that can be said has been said. So in order xx to eliminate that kind of a possibility I have to be in a state of growth and theothers have to be in a state of growth. By growth I mean a change so that that what I am now, I will be fundamentally the same, but it must have outgrown ten years from now to a different direction so that then it has new ma terial, new way of communicating and new facts which may be used for the exchange with other people. So the question ishow will this growth take place. I predetermine for myself what kind of a person I am and I compare myself to a plant or an animal which I know when their lifespan is within my reach that they have grown up from seed to the full grown flower and even (seed). And I say I am in the midst of a certain form of life in which I now find myself with my roots in a certain place and the possibility of flowering in another place giving off then seeds which are of me which then will have such and such and such a quality. This I determine for myself as a possibility of growing. Now when I say, how will I now grow. If I know thatif I grow only on the level whereI am, I know that I am limited in that kind of growth. You understand what I mean - If I stay within a surface and I discover constantly whatis on the surface I will never become (whole) - I will only become at most two dimensional. For me to become a unit I have to have three dimensions and that therefore the growth of myself

not extended east, west, north and south, but it has to be extended to the zenith and to the (nadir). Therefore, there has to be a third possibility of a dimension for growth for me and in order then to find for himself what could be infinity, I have to achieve first a concept of unity and, if the unity ~~is~~ is there, I can reduce it to a point and then become infinite. But there is no other way - you see whatI mean. So when I talk about the aim of my existence, I have to introduce into that a certain element. Surely I haven't got it now and it is not available on earth because it's idiotic to assume that earth is everything there is to it when my eyes indicate already that there are planets and there is a sun in my solarsystem. So if I now, by analogy try to see what is meant, I will have to assume that if he is still limited and he wishes to become unlimited that something has to be introduced which is unlimited for him in his limited state. So I try to find what isnow unlimited for me. And when I don't have the limitations, or rather when I say that when I live in a dimensional world in time or in space, for me what becomes unlimited is non-dimensio So when I live in a subjective world that whatis for me unlimited is objective. You see, all these are logical results of ordinary thinking - of how I must come to the introduction of something that is entirely different from that what is my surrounding. And I can also say that when I am used to live in a flat world that what I introduce as a third dimension in the flat world has a new kind of a quality ~~which~~ which neither width or length has but what height would have. Then of course I introduce into me, into myself, not only in my thinking but also in my experience, something that belongs to a different kind of a dimension which dimension (will) do two things for me. When I go in that direction of a vertical line I will become objective to the plane, and if I can make it permanent it will help me out of a

three dimensional world to make one. So you see, here is the process for man. If he wants to find what life is worth for him, he has to start with what life is now in him. He has to find out what can be the truth for him, freeing w himself from all interpretations so that life as such is the only thing that exists for him and not his thought or his feeling. So that the logical development for man will, in the first place, be to try to become aware of that what exists in such a way thatit will give him knowledge without having gone through the process of thought. And that he can have an emotion without having to go through the processof partiality. You see. So as a result it is logical when I want to assume that the road to further development has to be paved by objective blocks, that then I have to add constantly and constantly that what are concepts of objectivity - introduced into my life so that gradually they can take over and that I can go on that xxx road away from earth. So it boils down to the possibility for man to developxxxx himself. Because only when he develops himself, he is within range of that what he, let's say, can manipulate or handle. But when he startsto project himself into space, for which he has no measurement and for which he has no equipment, and that he runs the risk that in doing that, and I now know ( ) space or inner space of atoms and molecules, he dares to venture on some kind of a field where he is certainly not master and almost any kind of an accident can happen. And the unfortunate part of this good quality of man, wanting to think about the possibility of his own evolution, simply means that he starts to tamper with natural laws which he doesn't understand as yet and as a result he opens up certain possibiliti of forms of energy which, when they are loosened, are outside his control. We have started many things going and they have run away from us. Not only in industrial development and all the desire for gadgets, but when we split up the atom we did what someone has cal[illegible]

- we committed atomic suicide. We have unleashed material which is without our control at all and, as a result, we are suffering from it because we don't know what to do;even we don't know how to dispose of the waste. And there it is and what are we? Poor little brains trying to run around and do the best - of course - and in the meantime, what happens. For a proper development of man, if he wants to understand his solar system and perhaps ultimately he actually could grow up, you might say, or develop that much, would be that if he could understand the rules and the laws of (God) and the universe, that he himself first becomes that what is a replica of what he wishes to understand. Then when he has built this within himself as his own world, he will know what the language is that can apply to the outside world, even if that is relatively the same although on a larger scale of either perhaps quality or quantity. Fundamentally, the proper study of man is mankind. And if one starts to develop this study of oneself one will find within oneself the totality if it could develop in the proper way and in the best way, most efficiently, that gradually man would become, not superman, but real man, and because of this as a triunity of man which he should be in order to fulfill the law of simension - that then he becomes a triunity in the sense of space and in the sense of time. By that I mean thatif he is in thesense of space a triunity, the three bodies as representming a certain quanta in his life, represented by certain forms of matter, will function sufficiently to indicate the dimensions for him in space when the three dimensions can be reduced to a point in space. And the second reason is that when he wishes to develop with time, man has to to understand first dimensional time, which is linear, which is ordinary time duration. He has to understand equal time on a surface - that is, horizontal time, that is, that what is taking place at any one

moment everywhere at this place and everywhere extending from this point as a place. And that in the third way he has to understand what is vertical time - seeing what time has been before and is still and will be. So it is then the combination - the totality of past present and future - again into one. When man has this, g he has then a point in time, again free from dimensions. Now if he represents this as a conscious human being - as, what Gurdjieff would call, harmonious man - because of the harmony of man he will then be able to fit into whatever conditions exist because he is harmonious. The reason why man does not fit is simply because he has little openings and hooks and holes and sharp corners. But when he is a real sphere he can roll from here to eternity. This is the point for man. And when it is that, under the influence of whatever there is as God all knowing, I, if I am that kind of a man can be reduced to nothing. Or I can be increased and implemented and grow out to the totality of (all). Either I become nothing or I become God, and between the two is nothing or everything. You see, it becomes then interesting xx but you see where the accent is - my (Work). If that isn't there, however will I ever understand ( ). But I have a chance if I get away from this form of life to live on another place where I can study this form of life in all it's limitations and to see then what are the motivations of this form will give me an idea of the quality of life as it is now represented in a human being. I have to do it stepwise because when I go to the planetary level I see life on earth. When I go to the sun, I will see life on the planets. And constantly, in this process, that what is the container of life will become more and more ethereal, less and less dense, lighter and lighter, enabling me to be used as such to, as I said yesterday, fly towards the sun and continue if I continue to work on myself to destroy that what is a form and to keep out of that what is life the essential part, which is all existing as

eternity. So that when I am at the end of that kind of a read, if it is a read and if there is an end, the realization of that what is eternity becomes for me an omnipresence, everywhere and always, and then I can go back to earth and I will find eternity there. Because there is no limit to eternity. Work on oneself will enable one really to find out but it has to be Work because, as I say, he is limited by that what is appearing on earth and who wants it or (

). Mother earth doesn't. All right? Keep on thinking. Keep on thinking what is the (flame) when it is blown (out) into what - nothing at all and still existing. A flame is temporary - eternity is permanent. What makes the flame a flame which remains in existence when the flame has disappeared? What is me when I die - when that what is me remains? What is God in manifestation when the manifestation as such disappears and God remains - where - everywhere. The limitations of man is like a flame and when I seeit, all I wish is to do away with my limitations, so I blow it out. That what I have as life - I call it simply a manifestation - I die to it. In order to find life of eternal quality without a flame or without the need of a flame. But read - read more. Yes, Helen?

Helen: May I have a task Mr. Nyland.

Mr. Nyland: Helen, for the next week you have to go over all the movements you remember - obligatories - to see in how far you can actually do them and recall them, and if you possibly can, to write them up in the form of a little figure on apiece of paper. For instance you can very easily indicate with a few lines what is the second position of the first obligatory. This you do in order to acquanit yourself again with what had been - to bring it back and to equip yourself for whenever you come to the next movement class. I think it's a good task - it's very useful and it's very much

line with the necessity for work on oneself.

Tom: This is about intuition. You brought this up briefly tonight and I recently volunteered as another subject in an experiment. This time it was for a young PhD who is doing a disertation at the new school on the ideas of Jung and what he did - he gave me a personality inventory to see what sort of psychological type I was of four basic types which are a thinking or rational person is one type; a feeling type is another; a person who relies mostly on sense perceptions, other perceptions; the fourth type is the so-called intuitive type of personality. And surprisingly enough according to this personality test I came out the intuitive type. I thought I'd be in the rational category. This is the thing - he's trying to -

Mr. Nyland: What does he understand by intuition?

Tom: Well that people do things - in effect, they turn things over to their unconscious like important decisions - you want to make an important decision, you sleep on it. This is true Rx of what I do for many nights and finally an answer comes up and words itself.

Mr. Nyland: There's nothing to ~~x~~ it.

Tom: Or acting on a hunch. I've noticed that I am doing this more and more I'm using this sort of way.

Mr. Nyland: Is it right? First impressions - are they correct? ~~x~~

Tom: I would say that this is becoming more correct.

Mr. Nyland: Because intuition gives you knowledge. Which is absolute. ( ) intuition is determined probably in how much development

Tom: Is this a channel through which the so-called extra sensory perceptions operate?

Mr. Nyland: It is sometimes very close to it but there is always a difference in words because you see to define intuition - it will make it a mental quality when it is knowledge and it does not require any

formulation. Particularly a hunch - you don't want to quarrel with it. But you know it exists. So it is a way that reaches your knowledge, not through your mind, and perhaps it reaches through a feeling, but it usually is not a feeling - it is something that reaches you in a different kind of a way as something that affects you and all of a sudden you have a knowledge of some kind and it does not go through the usual process of either the physical or the feeling or the intellectual. As such he's right. But it is rather in between his mind and his feeling. The difficulty for the ordinary man is that when there is a discrepancy between the two or a fight or a disagreement your intuition is kind of torn to pieces.

Tom: Why I brought this question up is because I once read that first volume of Nicoll - he maintains that intuition is, you know, the intellectual part of the emotional center. This type of business. You just now said though that - I was having trouble understanding if intuition is more thought or feeling. But you just said that it can lead to some sort of absolute knowledge and this is what I don't understand.

Mr. Nyland: Because it all depends on the refinement of intuition. There are persons for which there is without any question the hunch as reality is always proven to be correct. In that way intuition - when you mentioned extra sensory perception - belongs to a certain realm where there is an insight without being able to trace how I get it and it is quite possible that at such a time one is affected by other forces outside of oneself existing which will enter into one and become extra sensory. And nevertheless are much closer to the possibility of reality without my interpretation.

Tom: But still, is intuition a function of the ordinary mind?

Mr. Nyland: No it doesn't reach you through your mind and it doesn't

reach you through your heart. I would almost say it goes through your skin. It's actually that kind of an effect. as if -

Tom: It's not through 'I' though - this is not -

Mr. Nyland: No no no - it is useful for 'I' if 'I' knows how to use it. But there has to be an 'I' before it really can beef value. No - intuition belongs to some kind of an atmosphere around a person. Certain things are let through and others are not let through. So it also filters. But when it goes through, it enters into the level of being of man direct without going through his ordinary sense organs. The more porous, open, a man is, in openness to that what exists outside of him, the more sensitive - he becomes a sensitized man. And it is this extra sensitivity that will enable a person to have intuition. And when it is further and further developed he will become clairvoyant. I think many people have ( ) qualities of that kind although they don't know it. Sometimes they discover it and then it is as if they are being used and in many cases it is true. They are being used as a channel.

Tom: So then this is all going on a fine line of gradation - these little hunches that we all have which sometimes pay off up to the point of true clairvoyance?

Mr. Nyland: That's right. That's why it is simply an increase in sensitivity. And one cannot immediately trace it -what actually does it, what t is really the kind of an instrument because the instrument very often has nothing to say about it. It happens to be as I say a channel through which information happens to flow. And that happens then to become apparent as a manifestation that I have a thought that is there but I cannot trace where it came from. I say yes it is a feeling; it is a hunch; it is something that affects me. Surely it is the presence of something around me or it is an event which

already foreshadows for me whatis going to be. And then I ( ) to this whole realm - what is the time concept? Is the past actually lost? Is the future in existence? Is, for me, present the only existence as reality? Or if I could because of my sensitivity be further away so as not to be affected by the coarseness of earth, then I naturally would develop - great naturally - would develop a certain faculty for myself of receiving information which I cannot receive when I am in touch with earth. So you see it is that kind of development. Now it is not 'I' but it is a development of a different kind level of being and it happens to be fortunate for these people who happen to be, you might almost say, astrologically born to be able to become that. What is interesting in this kind of thing is exactly that man is gradually eliminated as such and that he is nothing else but a channel. I read the other day - it is a very lovely illustration to what is really a medium. A medium is something that of course tells you, gives you information a little and sometimes clairvoyant in telling you about the future. But it speaks like Casey and he doesn't know what he has spoken - something has spoken through him. And this instrument as a human being is like a telephone. It gives you also speech but a telephone never knows what you're talking about. It's a beautiful thing. Because it is really that concept - how is man representing life on earth and as a representation man does not know his life. It's very interesting. So now we will consider that the tape is at the end.

Question: I wanted to ask you about chief feature and what you said before about using it so that it becomes a servant and I ha e been seeing that many of my actions are motivated) by ways I might appear to others as a result of this action. And to me - I can't be very objective about it - I have the feeling from what these actions

stem it would seem that it is something I would want to get rid of.

Mr. Nyland: For that reason it is sometimes called a chief fault. Which is quite definitely the wrong word for it because as soon as I classify it as a fault I become very partial about it. You see what a chief feature and what all features do of course will give you manifestations of yourself and it is logical that one considers oneself as one is in the presence of others and that therefore if you don't behave in a certain way you have a fear about yourself being criticized ( ). You see what really takesplace as a chief feature - it simply is the make up of a man. And the way he is, he is at that time and that his features become his manifestations My difficulty is thatthe manifestations I have to accept, if I possibly can, impartially. That is where always the trouble is becauseit is so connected with the fear of myself not behaving in the right way/ that I remain completely identified with it. So as a means for discovering work, chief feature is not right. But when work has been dicovered, chief feature becomes a tool. That's the difficulty.

I hear that one thing click - two click. Third one? All right. Good night everybody.

END